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EXTRACT

OF THE

TWENTY-ONE

DOCTRINAL ARTICLES

OF THE

Augustan or Augsburg Confession ;

FOR THE USE OF THE

BRETHREN'S CONGREGATIONS,

AND IN PARTICULAR OF

THE CHILDREN.

LONDON:

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1803.

EXTRACT

OF THE

PROCEEDINGS OF THE

COMMISSIONERS

OF THE LAND OFFICE

IN THE

PROCEEDINGS OF THE

COMMISSIONERS

OF THE LAND OFFICE

ALBANY :

W. H. BROWN, PRINTER, 1854.

1854

ARTICLES
OF
FAITH AND DOCTRINE.

ARTICLE I.

FIRST, we avow and teach, with one consent, agreeable to the conclusion of the *Council of Nice*; that there is one only divine Being, who is named and truly is GOD.

Yet in this one divine Being there are three persons, equal in power and co-eternal, GOD the Father, GOD the Son, and GOD the Holy Ghost :

All three one divine Being ; which is eternal, without parts, without end, of immense power, wisdom, and goodness ;

One Maker and Preserver of all things visible and invisible.

And by the word Person, is not understood a part nor a property existing in another, but one, who subsists by himself, in the same sense in which the fathers made use of this word.

ARTICLE II.

FURTHER we teach, that since Adam's fall all mankind, naturally ingendered from him, are con-

ceived and born in sin ; that is, that they from the very womb are full of evil lusts and inclinations ; and have by nature no true fear of God, nor true faith in God, neither can have. Also, that this innate disease and original sin, is truly sin ; and condemns, under God's eternal wrath, all those who are not born again through water and the Holy Ghost.

ARTICLE III.

LIKEWISE we teach, that GOD the Son became man, born of the pure Virgin Mary ; and that the two natures, divine and human in one person, as being inseparably united, are one Christ, who is true God and true man, who was truly born, suffered, was crucified, dead and buried, to the end that he might be a sacrifice not only for original sin, but also for all other sin, and appease the wrath of God.

Also, that the same Christ descended into hell, and on the third day truly rose from the dead ; ascended into Heaven, and there sitteth at the right hand of God, that he may reign for ever over all creatures, and govern them ; that he, through the Holy Ghost, may sanctify, purify, strengthen, and comfort, all who believe on him ; may give them life, and impart to them manifold gifts and good things, and protect and defend them against the devil and sin.

Also, that the same Lord Christ will at last come openly, to judge the quick and the dead, according to the *Apostles' Creed*.

ARTICLE IV.

WE likewise teach, that we cannot attain to the forgiveness of sins and righteousness before God, through our own merit, work, or satisfaction ; but that we obtain pardon of sins, and are made righteous before

before God, by grace, for Christ's sake, through faith, even by believing that Christ hath suffered for us; and, that, for his sake, sin is forgiven us, and righteousness and eternal life bestowed upon us. For it is this faith, which God will account and impute for righteousness before him, as St. Paul saith to the *Romans* in the third and fourth chapters.

ARTICLE V.

FOR the obtaining such faith, God hath instituted the office of preaching, and hath given the gospel and the sacraments, whereby, as through means, he gives the Holy Spirit, which Holy Spirit works faith in those who hear the Gospel, where and when it pleaseth him. What is taught by the Gospel is, that we, through the merit of Christ, not through our own merit, have a propitious God, if so be that we believe it.

ARTICLE VI.

WE also teach, that such faith shall bring forth good fruits and good works; and that a man must do all those good works, which God hath commanded, for God's sake; but must not trust in such works, to merit grace before God thereby: for we receive forgiveness of sins, and righteousness, through faith in Christ, as Christ himself speaks, Luke xvii. *When ye have done all, say: We are unprofitable servants.* So also the fathers teach; for Ambrose says: God hath determined, that whosoever believeth in Christ shall be saved; and not through works, but only through faith, without merit, have the forgiveness of sins.

ARTICLE VII.

WE also teach, that there is, and at all times remains, a holy Christian Church, which is the assembly
 H 3 of

of all believers ; in which the Gospel is preached purely, and the holy sacraments administered agreeably to the Gospel.

For this is enough towards true unity of the Christian Churches, that they be unanimous herein, in preaching the Gospel according to its pure sense, and administering the sacraments conformably to the word of God. Nor is it necessary to true unity of the Christian Churches, that every where an uniformity of ceremonies, which are established by men, should be retained. Paul says, Eph. iv. *One body, One Spirit, as ye are called in One hope of your calling : One Lord, One faith, one baptism.*

ARTICLE VIII.

LIKEWISE, although the Christian Church is properly nothing but the assembly of all believers and saints, yet, since in this life many false christians and hypocrites, yea open sinners, remain amongst the godly, the sacraments are notwithstanding valid, although the priest, by whom they are administered, be not pious : As Christ himself hath intimated, Matthew, xxiii. 2. *The Pharisees sit in Moses's seat, &c.*

ARTICLE IX.

CONCERNING Baptism we teach, that it is necessary ; and that through it, grace is tendered ; that also children ought to be baptized ; who through such baptism are delivered up unto God, and become pleasing unto him.

ARTICLE X.

CONCERNING the Supper of the LORD, we teach thus, that the true body and blood of Christ are really

really present in the Lord's Supper with the visible bread and wine, and are imparted and received.

ARTICLE XI.

CONCERNING confession is taught, that private absolution should be kept up in the church, and not be omitted. Although in confession there is no necessity to recount all misdeeds and sins, since this is also not possible. Ps. xix. *Who can understand his errors?*

ARTICLE XII.

CONCERNING repentance it is taught, that those, who have sinned after baptism, may obtain remission of sins, and absolution shall not be refused them by the Church at any time, when they do so repent. Now true and genuine repentance is properly sorrow and grief, or to be in terror on account of sin, and yet, at the same time, to believe in the Gospel and in absolution, that sin is forgiven, and grace purchased, through Jesus Christ, which faith doth again comfort and pacify the heart.

Afterwards shall also amendment follow, and that a man leave off from sins; for this should be the fruit of repentance, as John says; Matth. iii. *Bring forth fruits meet for repentance.*

ARTICLE XIII.

CONCERNING the use of the sacraments we teach, that the sacraments were instituted, not only to be marks and testimonies, whereby Christians may be outwardly known, but that they are marks and testimonies of the divine will towards us, to the awakening and strengthening our faith thereby. Wherefore they also require faith; and are then rightly used,

when they are received in faith and our faith is strengthened thereby.

ARTICLE XIV.

CONCERNING Church Government is taught, that, without a regular call, no one shall publicly preach or teach in the church, nor administer the sacraments.

ARTICLE XV.

CONCERNING Church regulations made by men, we teach, that those should be kept, which can be kept without sin; and which serve unto peace and good order in the Church; as certain holidays, festivals, and the like; but the people are to be informed, at the same time, that the conscience must not be burthened therewith, as if such things were necessary to salvation. For touching this it is taught, that all ordinances and traditions made by men, in order to reconcile God and merit grace thereby, are contrary to the Gospel and to the doctrine of faith in Christ. Wherefore cloyster-vows (vows of celibacy), and other traditions of the difference of meats, days, &c. by which men think to merit grace, and to make satisfaction for sin, are not valid, and contrary to the Gospel.

ARTICLE XVI.

CONCERNING the state and secular government we teach, that all magistracy in the world, and settled government, and laws, and good order, were created and instituted by God; and that all Christians may, without sin, bear the office of rulers, princes, and judges, agreeably to Imperial and other statutes in use, may decide cases and pronounce judgement, may punish evil-doers with the sword, carry on just wars
and

and fight, may buy and sell, take an imposed oath, have possessions, live in wedlock, &c.

- For the Gospel doth not inculcate an outward and temporal, but an inward and everlasting state and righteousness of the heart, and doth not overturn secular rule and government, nor marriage; but requires, that we observe all these as the real ordinances of God; and in such states, that every one, according to his vocation, show forth Christian charity and genuine good works.

Therefore it is the duty of Christians to be subject to the magistracy, and obedient to its commands in every thing that can be done without sin.

For if indeed the command of the magistrates cannot be done without sin, one must obey God rather than men. Acts, v.

ARTICLE XVII.

WE also teach, that our Lord Jesus Christ will at the last day come to judgement, and will raise all the dead. To the elect and believers, he will give eternal life and everlasting joy. But wicked men and devils, he will condemn to hell and everlasting punishment.

ARTICLE XVIII.

CONCERNING free will it is taught, that man hath, in some measure, a free will, to live honest outwardly, and to chuse between those things, which reason comprehends. But without grace, help, and operation of the Holy Spirit, a man is not able to be pleasing to God, from the heart to fear God, to love or to believe in him, or to cast away out of the heart the innate evil lust. But such things are effected through the Holy Spirit, which is given through God's word. For Paul says, 1 Cor. ii. *The natural man receiveth not the things of the Spirit of God.*

And

And that it may be known that herein we teach nothing new, these are the clear words of St. *Austin* concerning free-will, as are here written out of *Hypognostics*, Book iii. "We acknowledge, that there is in all men a free-will; for they all have a natural implanted understanding and reason: not that they are able to transact any thing with God, as from the heart to love God, and to fear him; but only in the external works of this life they have liberty to chuse good or bad; the good I mean which nature is able to do; as to work in the field, or not; to eat, to drink, to go to a friend, or not; to put on or put off a garment, to build, to take a wife, to follow a trade; and to do such like things, which are profitable and good: all which, however, is not, neither subsists without God; but all is from him and through him. On the other hand also, man by his own choice can undertake something bad, as to kneel before an idol, to commit murder," &c.

ARTICLE XIX.

CONCERNING the cause of sins, it is taught among us, that although GOD Almighty created and upholds all nature, yet the perverse will doth work sin in all who are wicked and despisers of God: such as the will of the devil and of all the ungodly is, who, as soon as God withdrew his hand, turned himself from God unto evil, as Christ speaks, John, viii. *The Devil, when he speaketh a lie, speaketh of his own.*

ARTICLE XX.

Of Faith and Good Works.

FORASMUCH as the doctrine of faith, which is the chief point in Christianity, had *for a long time,*
as

as it must be acknowledged, not been insisted upon, but merely the doctrine of works, our people have given the following explanation concerning it :

First, that our works are not able to reconcile us to God, and purchase grace, but that this is only effected through faith, when one believes that our sins are forgiven us for Christ's sake ; who alone is the Mediator to reconcile us to the Father. Now whoever supposes, that he can by works accomplish this, and merit grace, he despises Christ, and seeks a way of his own to God, contrary to the Gospel.

This doctrine of faith is openly and clearly treated of by Paul in divers places, particularly in Eph. ii. *By grace are ye saved through faith, and that not of yourselves : It is the gift of God ; not of works, lest any man should boast, &c.*

And that herein no new sense is introduced, may be demonstrated out of St. *Austin*, who treats of this point with accuracy, and also thus teacheth : That we through faith in Christ obtain grace, and are justified before God, and not through works, as his book *de spiritu & litera* shows throughout.

Now although this doctrine is much despised by inexperienced people, yet it is found, that, to tender and alarmed consciences, it is very comfortable and wholesome : for the conscience cannot come to rest and peace through works, but only through faith, by which it is enabled firmly to conclude within itself, that for Christ's sake it hath a gracious God, as Paul says, Rom. v. *Being justified by faith, we have peace with God.*

Instruction is also given, that we do not here speak of such faith, which the devils and wicked men have, who believe the history, that Christ hath suffered and is risen from the dead. But we speak of true faith, which believes, that we through Christ do obtain
grace

grace and the forgiveness of sins. And whoever knows, that through Christ he hath a gracious God, doth consequently know God, call upon him, and is not without God like the Heathen. For the devil and the wicked do not believe this article (the forgiveness of sin), and therefore they are at enmity with God, cannot call upon him, hope for no good from him. Wherefore, as we have now shown, the Scripture speaketh of faith, and calls not by that name such a knowledge as devils and wicked men have. For concerning faith, it is thus taught, *Heb. xi.* that faith is not only to know the histories, but to have a confidence towards God of receiving his promise. And *St. Austin* puts us in mind, that we are to understand that word (*faith*) in the Scripture, to mean so much as confidence towards God, and that he is gracious unto us, and not merely such knowledge of histories as the devils also have.

Further it is taught, that good works shall and must be done; not that any one should trust in them to merit grace thereby, but for God's sake, and to the praise of God; yet faith doth always alone lay hold of grace and forgiveness of sin. And since through faith the Holy Spirit is given, thus also the heart is made fit to do good works. For before that, as long as it is without the Holy Spirit, it is too weak; and besides, it is in the power of the devil, who impels the poor human nature to many sins; as we see in the philosophers, who undertook to live honestly and unblameably, yet have not accomplished it, but have fallen into many great and open sins. Thus it goes with that man who is without the true faith, and without the Holy Spirit, and governs himself by his own human powers alone.

Wherefore the doctrine of faith is not to be reproached, as if it forbad good works; but rather to
be

be commended, for that it teaches to do good works, and offers help, whereby one may attain to good works. For without faith, and without Christ, human nature and ability is far too weak to do good works; as to call upon God, to show patience in sufferings, to love one's neighbor, diligently to discharge offices entrusted to us, to be obedient, to avoid evil lusts. Such noble and truly good works cannot be done without the help of Christ, as he himself speaks, *John, xv. Without me ye can do nothing.*

ARTICLE XXI.

CONCERNING the worship of Saints, our people teach thus: That we ought to remember the Saints, in order to strengthen our faith, when we see how grace was shown unto them, and how they were helped through faith; so that we may take example from their good works, each according to his calling; for instance, as his Imperial Majesty may blessedly and piously follow the example of David, and carry on war against the Turks; for both are in a royal office, which requires that they protect and succor their subjects. But it cannot be proved by Scripture, that a man shall call upon the Saints, or seek help from them; for there is but One only Reconciler and Mediator appointed between God and men, *Jesus Christ*, 1 Tim. ii. who is the only Saviour, the only High Priest, Mercy Seat, and Intercessor with God, Rom. viii. And he alone hath promised, that he will hear our prayers. This is also the highest divine worship, according to the Scripture, that a man, from the heart, seek to and call upon this same *Jesus Christ*, in all needs and concerns. 1 John, ii. *If any man sin, we have an advocate with the Father, Jesus Christ, the righteous.*

This is nearly the sum of the doctrine which hath been preached and taught in our Churches for right Christian instruction and comfort of the consciences, and also for the reformation and furtherance of the faithful; for we would not willingly bring our own soul and conscience into the highest and greatest danger, by an abuse of the divine name and word, or transmit down to our children and posterity any other doctrine, than what is agreeable to the pure word of God and Christian Truth.



J. DREW, Printer, 31, Fetter Lane, Fleet Street.

I.

LITANIES OF THE CHILDREN.

1*.

L. **L**ORD GOD OUR FATHER, WHICH ART IN
HEAVEN!

A. *Hallowed be thy name : thy kingdom come ; thy will
be done on earth, as it is in Heaven ; give us this day
our daily bread ; and forgive us our trespasses, as we
forgive them that trespass against us ; and lead us not
into temptation, but deliver us from evil ;*

L. For thine is the kingdom and the power* and the
glory, for ever and ever,

A. *Amen !*

T. 22. b.

1. Thee, Abba, Father ! we revere
For calling us thy children dear ;

G. A father's heart we find in thee,

B. Since Christ our Brother deign'd to be.

A. 2. Thou hast the world so greatly lov'd,
That thou, by boundless mercy mov'd,
Didst give thy well-beloved Son,
By death for all our sins t' atone ;

* *A.* is sung by *all* the children ; *B.* by the boys ; *L.* by the
liturgist ; and *G.* by the girls.

- B.* 3. That he all, who in him believe,
Might in thy family receive.
A. May we this living faith obtain,
And faithful to the end remain.

L. LORD GOD HOLY GHOST!

A. *Abide with us for ever!*

T. 22. o.

- B.* God Holy Spirit! thee we praise
For thy instructions, gifts, and grace,
G. And for declaring unto us
Our Savior's suff'rings, wounds, and cross.

A. 5. Grant, that we all attentive be,
And prove obedient unto thee
For all the grace thou dost afford
In leading us to Christ our Lord.

- G.* 6. O let our needy souls by faith
Enjoy the merits of Christ's death.
B. And may his precious blood bedew,
And hallow all we think or do.

L. LORD GOD SON, THOU SAVIOR OF THE
WORLD!

A. *Own us to be thine!*

T. 22. d.

7. Jesus, the children's dearest friend,
G. Who dost to all our wants attend,
A. Thou wast a child, and knowest well
How we, thy helpless children, feel.

- B. 8. We humbly thee approach, and greet
With reverence thy pierced feet;
G. We kiss thy hand, which hath bestow'd
On us, thy children, so much good.

T. 22. e.

- A. 9. Embrace us in thy tender way,
And bless us all we humbly pray,
As thou on earth didst formerly,
When they young children brought to thee.
10. We are baptiz'd into thy death,
And call'd to praise thee with each breath;
Thou'st bought us with thy blood divine,
O take and keep us ever thine!

T. 4. 2d p.

- L. Our children shall be
Both now and for ever devoted to thee.

T. 235.

- A. 11. *The grace of our Lord Jesus Christ,
The love of God, so highly priz'd,
The Holy Ghost's communion be
With all of us most sensibly.
Amen!*

2.

L. OUR LORD CHRIST JESUS,
 A. *Be gracious unto us!*

T. 132. a. 2d p.

Sung. Thou slaughter'd Lamb, our God and Lord,
 To needy pray'rs thine ear afford,
 And on us all have mercy!

L. From all coldness to thy merits and death,
 From all self-complacency,
 From levity and self-will,
 From all hypocrisy and dissimulation,
 From all seduction,
 From the wiles and devices of Satan,
 From a worldly and carnal mind,
 From all sin,

A. *Preserve us, our dear Lord and God.*

T. 132. a.

L. Lord Jesus, to thy grace divine,
 Thy faithful care and favor,
 These children we commend: They're thine,
 And shall be thine for ever.

O may each in thy nail-prints see
 Its grace-election, and in thee
 Be found at thy appearing.

T. 206.

B. My king benign,
 G. My king benign,
 A. We'd fain be thine;

Not

- Not any thing,
G. No small
A. No smallest hankering
 Cause us, while here we stay,
 Most faithful Lord, from thee to stray;
 No, may each breath—exalt thy death,
 And sing thy praise,
G. And sing thy praise
 For thy unbounded grace,
A. For thy unbounded grace!
L. With all the merits of thy life,
A. *Bless us, our dear Lord and God!*
L. By thy holy incarnation and birth,
A. Make our human nature dear to us!

T. 22. b.

- Sung.* Welcome, O welcome Lamb of God,
 Who hast assum'd our flesh and blood,
 Since thou for us hast liv'd and died,
 Our human nature 's sanctified.
L. By thy holy childhood
A. Make us partakers of child-like joy!
L. By thy obedience and subjection
A. Grant unto us obedient hearts!
L. Thy blameless walk on earth,
A. Be our comfort and example!

T. 22. d.

- Sung.* Thy youth unspotted, full of grace,
 Teach us all virtue and all praise,
 Thou art our pattern, grant that we
 In all things may resemble thee!
L. With thine agony and bloody sweat,
 With thy being bound, buffeted, and reviled,

With thy being scourged and crowned with thorns,
 With thy ignominious crucifixion,
 With thy holy wounds,
 With thy precious blood,
 With thy meritorious death,
 With thy resurrection and ascension,

A. Bless us, our dear Lord and God!

T. 79. 2d p.

Sung. O may we for thy passion
 And death for our salvation,
 Be as thy trophies soon displayed!

L. With thy coming again to thy church, or our
 being cali'd home to thee.

A. Comfort us, our dear Lord and God!

T. 132. a.

Sung. His goodness and his mercies all
 Will follow us for ever,
 And we'll maintain our proper call,
 To cleave to our dear Savior,
 And to his congregation here,
 And when call'd home, we shall live there,
 With Christ, our soul's Redeemer.

T. 539. a.

L. Christ, thou Lamb of God, which takest away
 the sins of the world,
 Leave thy peace with them!

A. Amen.

3.

T. 519.

- A.* **M**OST holy Lord and God,
B. Holy almighty God,
G. Holy and most merciful Savior,
A. Thou eternal God!
 Lamb of God unspotted,
 To our pray'rs O lend an ear,
 Have mercy, O Lord!

T. 235.

Here are we children poor and mean,
 O make us thine and wash us clean,
 Grant, that both soul and body may
 Thy merits share from day to day!
 Till we shall with the Church above
 Unite to praise redeeming love :
 Amen.

T. 22. b.

- B.* 1. Thy blest humanity on earth
 Shows us our human nature's worth ;
G. Grant that thy childhood may impart
 True child-like joy to every heart.
B. 2. From year to year—whilst we increase
 In stature—may we grow in grace,
G. In learning and obedience too
 May we thy blessed path pursue.

T. 22. d.

- B.* 3. Thy bloody sweat and agony
 Fill us with fervent love to thee,

G. Thy

- G.* Thy thorny crown, thy cross and pain
Our glory, joy, and strength remain.
- A.* 4. Yea, with thy death, O Lamb of God,
With thy blest wounds and precious blood,
With all thy suff'rings and distress,
Us, thy poor Children, ever bless.

T. 22. e.

5. Thus will our infant tongues record
The death and suff'rings of our Lord,
That thou who diedst in our stead,
Art God, by whom all things were made.
6. Thee, gracious Lord, we now implore,
To manifest thyself still more,
And thus to teach us by degrees,
To live a life of happiness.
- G.* 7. May we thy mind still better know,
B. May we in grace and knowledge grow,
A. And learn all that, whereby we may
Adorn thy doctrine ev'ry way.

T. 22. l.

8. By day and night our steps direct,
And soul and body, Lord, protect
From ev'ry thing, that grieveth thee,
Or unto us might hurtful be.
9. Impart to us each needful good,
A heart, besprinkled with thy blood,
Thankful and wholly giv'n to thee
For thy soul's bitter agony.

T. 235.

O may we ever feel thee near,
And be employ'd in praise and pray'r,

In feeble accents we'll proclaim
 The glories of thy saving name.
 Amen.

4. T 9.

L. CHRIST our Savior look on thee,
 Children's congregation!
 Thou art his, because that he
 Purchas'd thy salvation.

A. Thine we are, thine we'll remain,
 Jesus, till in glory
 We, when our faith's end we gain,
 Seeing shall adore thee.

L. May we not his grace enjoy
 Here on earth already?
 What effect is wrought thereby
 Both in soul and body?

A. Quite unutterable is
 What our hearts are feeling
 Of divine delight and bliss
 At his kind revealing.

We with deep humility
 Give him thanks and praises;
 But who can sufficiently
 Laud him for his mercies?

T. 14. a.

L. While in this vale of tears ye dwell,
 What is your greatest bliss?

A. When

A. When Jesu's precious peace we feel,
And when we're own'd as his.

L. What is your highest wish and aim?

A. To live unto his praise,
His love and goodness to proclaim,
And please him all our days.

T. 1.

L. May he these choicest blessings on you show'r
For all his suff'rings sake, for evermore.

A. Bless us poor children with thy precious blood,
O'erstream us sinners with that cleansing flood.

L. What will you render to him on your part?

A. We nothing have to give but our poor heart.

T. 58. 2d p.

Trusting in his mercy we will adore him,
And humbly walk in grace and truth before him,
Till we go hence.

T. 119.

L. For his death,

G. For his death,

A. He is worthy evermore,

That the children's congregation

His most precious name adore,

And extol his great salvation,

Yea, that all in earth and heaven bow

'Fore him low.

T. 22. c.

L. Devote yourselves to him anew
As his reward and purchase due;

Thus

Thus will his blessing you attend,
Until in him your race shall end.

T. 36.

- A. Grant, that we all may bloom for thee like flowers
Unto thy praise, thro' thy atonement's powers,
Yea, magnify thy name in us for ever,
Most gracious Savior!

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